

An Account of Baisakhi (The Khalsa Sirjana Divas of 1699)



Abinash Mahapatra

An Account of Baisakhi

(The Khalsa Sirjana Divas of 1699)

An Insightful Research Work By
Abinash Mahapatra



Publication Bureau
Punjabi Global Foundation, Odisha Chapter



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Punjabi Global Foundation, Odisha Chapter**

The Punjabi Global Foundation was founded by Hon. Gurpreet Kaur Chadha and other eminent members in the state of Maharashtra who have been guide and teachers in their own aspects. The main objective of this organization is to promote the rich cultural heritage of Sikh Religion and the state of Punjab on national and international horizon among the youth and new generations following the basic tenant of Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj i.e., "Sarbat ka Bhalla" (Wellbeing for All). The Odisha Chapter of Punjabi Global Foundation came into effect on 1st of July, 2020 with Mr. Abinash Mahapatra (An Eminent Sikh History Scholar & Author) as the appointed President. Within a span of few months and in the midst of Covid Pandemic, the astounding activities of this organization has led it to be recognized by Takhat Sahiban, Govt. of Odisha and various Sikh Authorities prevailing all across the globe.

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The Author :

Abinash Mahapatra

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Shiromani Panth Ratan, Shiromani Seva Ratan, Anmol Khalsai Heerey, Faqr E Kaum, Maya E Naaz, Shiromani Maryada Purushottam, Jaagti Gurmat Mahapurakh Param Sanmanyog Panth Patshah Singh Sahib Sant Baba Balbir Singh Ji : Hon. Jathedar Sahib of Shiromani Panth Akali Buddha Dal (96 Crori Panjva Takhat)



ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥



ਸ਼੍ਰੋਮਣੀ ਪੰਥ ਅਕਾਲੀ ਬੁੱਢਾ ਦਲ (ਪੰਜਵਾਂ ਤਖ਼ਤ)

ਚਲਦਾ ਵਹੀਰ ਚੱਕੁਰਤੀ ਨਿਹੰਗ ਸਿੰਘਾਂ ਪੰਜਾਬ (ਹਿੰਦੁਸਤਾਨ) ਵਿਸ਼ਵ

Shiromani Panth Akali Budha Dal (Panjwan Takhat)

ਮੁੱਖ ਦਫ਼ਤਰ : ਗੁ: ਬੇਰ ਸਾਹਿਬ ਫਾਉਣੀ ਬੁੱਢਾ ਦਲ, ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ ਗੁਰੂ ਕਾਸੀ (ਤਲਵੰਡੀ ਸਾਬੋ), ਜ਼ਿਲ੍ਹਾ ਬਠਿੰਡਾ
ਫੋਨਾ ਦਫ਼ਤਰ : ਗੁ: ਬਗੀਚੀ ਬਾਬਾ ਬੰਬਾ ਸਿੰਘ ਜੀ, ਸ਼ਹੀਦ ਗੱਜ ਬਾਬਾ ਹਨੂਮਾਨ ਸਿੰਘ ਜੀ, ਫਾਉਣੀ ਬੁੱਢਾ ਦਲ ਲੋਅਰ ਮਾਲ, ਪਟਿਆਲਾ
ਸਿੰਘ ਸਾਹਿਬ ਜ: ਬਾਬਾ ਬਲਬੀਰ ਸਿੰਘ ਅਕਾਲੀ 96ਵੇਂ ਕਰੋੜੀ 14ਵੇਂ ਮੁਖੀ ਸ਼੍ਰੋਮਣੀ ਪੰਥ ਅਕਾਲੀ ਬੁੱਢਾ ਦਲ

ਨੰ:

ਫਾਉਣੀ:

ਮਿਤੀ:

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

In the contemporary period, deliberate discussions on Sri Khalsa Sirjana including the supreme significance of Khandey Di Pahul (Amrit) & Panj Kakhar, The Puraatan Maryada aspects such as Aarti Aarta & the history of such Gur Asthaan(s) / provinces whose Golden Chronicles are yet to be explored such as the realm of Sri Jagannath Puri (Odisha) / The authentic History of Delhi which has been explored at least and the Khalsai Glories are yet to be unveiled towards mankind. These initiatives have been devoutly performed and accomplished by Sri Abinash Mahapatra through his authored books : "An Account of Baisakhi (The Khalsa Sirjana Divas of 1699)", "The Gurmat Perspectives of Sri Aarti Aarta", "The Gur-Sikhi Chronicles of Sri Jagannath Puri" & "The Sikh History of Delhi". Sri Mahapatra Ji has authored these books as per the Puraatan Gur Khalsa Rohit Maryada which will definitely be accounted as a basis for Novel Renaissance. I highly appreciate the literary works of Sri Mahapatra Ji & congratulate him for his recent publications. Also, I render my Ardaas to Kalgidhar Patshah for bestowing Kirpa upon His Daas for a bright & affluent future.

ਜ: ਧਨਯਾਤਰਾ

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Singh Sahib Jathedar Baba Balbir Singh Akali 96 Crori
14th Chief: Shiromani Panth Akali Buddha Dal Panjwa Jakhat Chalda
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ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

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PROLOGUE

Abinash Mahapatra, an acknowledged young scholar, writer and researcher on Sikh History has penned many books on Sikh History. His deep-researched literary works have been praised and authenticated by Takhat Sri Hazur Sahib, Shiromani Panth Akali Buddha Dal (Panjva Takhat), Govt. of India, Govt. of Odisha, and many renowned institutions. Again, Abinash Mahapatra has written a small yet beautiful account on the events which occurred on 14th April 1699 at Sri Anandpur Sahib (Punjab) and the Khalsa Panth was born out of the sword of Guru Pita Sri Guru Gobind Singh Ji. Additionally, he has also depicted the significance of Panj Kakkar(s) under the title of "An Account of Baisakhi (The Khalsa Sirjana Divas of 1699)". He has beautifully narrated this historical event in his own words. I wish him with my best wishes and pray to Guru Pita Sri Guru Gobind Singh Ji to bless him with all the knowledge and wisdom to keep up the good and noble works going.



Shamsheer Singh
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A booklet named An Account of Baisakhi (*The Khalsa Sirjana Divas of 1699*) written by a 22 yrs, Non-Sikh Orissa young man Abinash Mahapatra has been released. Till date he has written almost 38 books on Sikh History and Sikhism i.e. Khalsa with authenticated and factual facts, data, with dedicated in depth study and research. Today he has become an authority on Sikhism, with vast knowledge of Guru Granth Sahib of 1430 pages, which even a well learned Punjabi religious writers or any knowledgeable Granthi or Sants may fall short of in-depth knowledge.

At the age of 12 years old boy when he developed inkling towards Sikh teachings especially Guru Granth Sahib Jee and the great lives of all the 10 Sikh gurus. He has been able to pen down the forgotten and hidden historical facts, events by the Sikhs Gurus and various Sikh warriors in English version which can be read in other countries. A great service being done by him in publicity of literature, even the custodians of Sikhism failed in adequate publicity. It's unfortunate that today's religion has become tool in hands of politicians rather than advocating teachings of holy granths and have converted the religion faiths. Sikhism is the only faith which gives equal respect and status to other beliefs and provides equal status to women. The politicians have made religion as their personal property and authority for demanding votes by inculcating enmity among different faiths. Service to humanity is missing nowadays due to dirty politics on religion, caste and creed.

Further the facts are twisted by their unscrupulous supporters to distort the historical events and sacrifice of great Guru for political gains. Even the Guru Granth Sahib Jee's Bani has not been spared from their scathing and controversial incorporating writings between the lines but Sikh religion does not carry any jealousy for any other faith and respect All. The inter religious friction to let down each other religious faiths have not allowed the true facts to be recorded in the history. The education standards and syllabus have been lowered to such a standard that the young tender minds are taught about lives of political leaders instead of grooming the young minds in a positive way towards service to the human beings and teachings of Gurus towards humanity. It's only the Sikh religion which does not believe in any caste, creed or gender except service of humanity and this is the real definition of Khalsa i.e., a pure human being of God believer.



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Hon. Chief Minister of Odisha : Sri Naveen Patnaik Ji whilst inaugurating Voluminous Sikh Literature : My Research Works on Sikh History & Philosophy which engrossed five books authored by Sri Abinash Mahapatra Ji. The book in hand "An Account of Baisakhi (The Khalsa Sirjana Divas of 1699)" was one amongst the five books engrossed amid this voluminous publication on Sikh Religion. Hon. Chief Minister had applauded the works of Sri Mahapatra Ji and extended his best wishes for him.





Devotedly Dedicated to

Shiromani Panth Akali Buddha Dal (96 Crori : Panjva Takhat)

&

Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded)

Author's Preface.....

"The Khalsa is my intellect and wisdom, upon the Khalsa I place my contemplation. The full praise of the Khalsa cannot be said, it can never be reached with just one tongue. Even if Shesh Naag, with a thousand mouths, and Saraswati with her intellect tried, their praise would not be fully accurate. I say this without any exaggeration, and I take Parbrahm and Sri Guru Nanak as my witness". These words have been bequeathed by Shahenshah E Gulrukh : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj in Sri Sarbloh Bani while admiring His Transpired Khalsa Panth. Even Kavi Churamani Bhai Santokh Singh Ji in his Magnum Opus Sri Gur Partap Suraj Parkash Granth that Guru Kalgidhar Patshah Ji has Himself articulated every solitary Gur Khalsa will be akin to a dirt amidst the eyes of Evil Doers (The Malech) which will inoculate immense pain for them. Unfortunately, the dignity of Sri Gur Khalsa Panth is in menace in this contemporary period for the mankind has strayed itself from the essence of Sri Shabad Bani & Sri Khalsai Baana. An out of the blue notion has to be hereby discerned that a new-fangled theology has been upsurged regarding the authenticity of Sri Panj Kakkar, Amrit Sanchar & Singh -Kaur as Surname Suffixes.

Also, it is not I but the Dasvin Guru Nanak has portrayed the identification of Pehli Akaal Nanak Roopi Jyot in His Kalam E Kamaal : Dasam Sri Guru Granth Sahib Ji Maharaj & Sarbloh Sri Guru Granth Sahib Ji Maharaj. Guru Sahib Ji states that even greatest of all combatants, superlative of all intellectuals, supreme of all Sages / Sayyid(s) / Perfect Masters could not apprehend a solitary aspect of Parbrahm. It is only Murshid O Aalam Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj who could comprehend Sri Hari because He is the Parbrahm Himself. The juncture when all Devi Devta(s), Gorakh Nath, Dattatreya & Avtar Purush commenced bequeathing triumph upon their subjects, they begun claiming themselves as Sri Hari. Imbued in intense pride, they accredited magnitudes upon themselves for which Parbrahm Sri Akaal Purakh manifested Himself as Jagatguru Baba Guru Nanak Patshah to instill the message of to instill divine unity and save the whole creation from paying their toll tax to envoys of demise. Without any hesitation, we can straightly claim all our Guru Sahiban to be Ek Akaal Nanak Roopi Jyot which has subsequented from one Guru Sahib to the other.

There are ample evidences based on this theory in Sri Aad Bani, Sri Dasam Bani & Sri Sarbloh Bani. Hence, all of our Guru Sahiban are Parbrahm Saroopi and proliferate His Naam (Waheguru). The humanoids must discern that none other than the Naam persists a solitary Genuineness. The whole-engrossing globe is well discerned of the fact that our Treya Darbar : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Dasam Sri Guru Granth Sahib Ji Maharaj & Sarbloh Sri Guru Granth Sahib Ji Maharaj are Pargat Guru Ka Deh. Hence, probing on the authenticity of their contents / portraying the Gurbani in a distorted etymology straight outta defines a prejudiced attribute which stands contrary to the Sikh Doctrines. Synonymous are the identifications for those who distrust upon Sri Panj Kakkar(s), Amrit Sanchar & Sri Sarbloh Bibek. For us Raam, Hari, Krishan, Allah, Maula, Rahim, Karim, Ishwar, Parmatam, Parmeshar / Parbrahm all connotes to the Solitary Supreme : Nirgun Niraakaar Saroop Akaal Purakh Sri Waheguru Ji who has

manifested Himself as Hazrat Baba Nanak Shah Ji in this cosmos of Kalyug : The Dark Era. Hence, Gur Dasven Patshah Ji has commanded, “Akaal Akaal Akaal Karenghe”. I intend to commemorate 325th Khalsa Sirjana Divas and to reflect upon the substantial significance of Khalsai Rehit Maryada & Sri Khalsa Sirjana through the publication of this book which was one amidst the penta publications, blissfully inaugurated by Param Sanmanyog Sri Naveen Patnaik Ji : Hon. Chief Minister of Odisha on 21st of April 2022 under the label of a single volume “My Research Works on Sikh History & Philosophy”.

For the efficacious publication of this treatise, I hereby render my immense sense of gratitude to Sanmanyog Singh Sahib Sant Baba Balbir Singh Ji (Hon. Jathedar Sahib) & Giani Sukhjeet Singh Ji Kanhaiya (Head Parcharak) of Shiromani Panth Akali Buddha Dal (96 Crori) Panjva Takhat), Sanmanyog Singh Sahib Sant Baba Kulwant Singh Ji (Hon. Jathedar Sahib / Head Pujari) & Singh Sahib Sant Baba Raam Singh Ji (Hon. Dhupia Singh) of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Sri Nanded Sahib), Sanmanyog Singh Sahib Akali Baba Joga Singh Ji (Hon. 16th Jathedar Sahib), Sanmanyog Akali Giani Gurvinder Singh Ji Nangli (Mukhi : Bhai Nand Laal Ji Gurmat Academy & Anandpuri Taksal Sri Sarbloh Bunga, Jatha Nangli) & Sanmanyog Akali Baba Mehtab Singh Ji Bhamboi (Sri Akaal Bunga Gurmat Vidyalaya) of Misl Shaheedan Tarna Dal : Sri Baba Bakala Sahib (Sri Amritsar Sahib Ji) for perpetually supporting me for all the Khalsai Panthak Endeavors which I intend to undertake therein.

Subsequently, I extend my deep sense of acknowledgement for Sanmanyog Singh Sahib Giani Baldev Singh Ji (Hon. Jathedar Sahib) of Takhat Sri Harimandir Ji Patna Sahib (Bihar), Sanmanyog Singh Sahib Akali Baba Avtar Singh Ji Sur Singh Waale (Hon. Jathedar Sahib) of Sampradayi Dal Baba Bidhi Chand Sahib Ji & Singh Sahib Giani Partap Singh Ji (Saabka Head Granthi) of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji, Maharashtra. Especially, I render my hearty essence of gratitude for Sanmanyog Advocate Neena Singh Ji of Delhi High Court, Dr. Dilver Singh Ji (Assistant Director of Youth Services, Govt. of Punjab), Dr. Arvinder Singh Ji Bhalla (Hon. Principal) & Dr. Mandeep Kaur Ji Randhawa of Gujranwala Guru Nanak Khalsa College (Ludhiana), who presage to be my sole inspiration for the publication of this brochure. My ever-cherished Ms. Gurpreet Kaur Ji Chadha, I can never overlook your oceanic love and support for me for which I am ever indebt at your ends. Especially for Giani Tanveer Singh Ji Shahu of Sri Abchalnagar Sahib Ji (Nanded) & Giani Darshan Singh Ji Shastri Ji (Mukami Mahant of Dera Dharam Dhuja, Nirmal Sampradaya), I do bequeath all my reverential salutations who has always stood beside in every topsy turveys of my life.

Guru Panth Da Daas,

Abinash Mahapatra

Abinash Mahapatra.



SAKHI : DASTAN E SRI KHALSA SIRJANA

The month was of Vaisakh, the day was of Sangrand and the year was of 1756 Bikrami (1699 A.D.). The day tend to be promising for the city of Anandpur Sahib on which the twilight casted its purple shadow and thus ascended the Golden Sun transmuting itself into an illustrator to dye the sky's black obscure into nature's therapeutic blue. Countless leaves signifying the green prosperity danced to welcome the dawn. The aura was pleasant, imbibed with the profound fragrance of the blooming flowers. It seemed as if several onuses had been disseminated by Mother Nature to every single component of hers to serve Rajan ke Raja, Kalgidhar Pita, Panth de Vali, Amrit de Daate, Shahi Shahenshah, Badshah Darvesh, Faiz E Noor, Dashmesh Pita Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj. The antique historical records of Punjab if profoundly scrutinised, one can make out that "Diwali" and "Baisakhi" were celebrated as most eminent jubilees in the city of Sri Anandpur Sahib, the city of bliss stationed amidst the land of five rivers, i.e., Punjab.

The consecutive commemorative celebration of Baisakhi took a sudden and drastic fillip in the year 1699 which got itself engraved in the golden pages of Global Religious History. In this particular year, Kalgidhar Patshah Ji had sent His Hukum far afield of India which brought about enormous congregation for the event of Baisakhi. Generally, in Seminars or Gurmat Katha Vichaar related to Baisakhi, the central theme is consciously delimited to History of Amrit Sanchar and Panj Pyare(s). But, if the Sikh Historical Chronicles are vividly inspected, one can mark out that instead of a solitary, there had befallen a series of events prior to the day of Baisakhi which I am going to pen in apt maintaining their chronological sequence. At the outset, Dashmesh Pita Sahib Sri Guru Gobind Singh Ji Maharaj probed one of His Devout Sikh and an elderly personality namely, Bhai Nannu Ji regarding the corrupt attributes prevailing within some Masand(s) prevailing in Sri Anandpur Sahib and in other nearby areas, situated in various provinces of Punjab State.

Getting an extravagant illustration of the immoral ongoing, in retortion, Guru Sahib Ji appointed Bhai Mani Ram Ji (later Bhai Mani Singh Ji) and Bhai Aalam Chand (later Bhai Aalam Singh Ji) to beckon all the Masands at His Court in Sri Anandpur Sahib, with their hands tied. Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj Himself inspected their identifications. Among these Masands, Bakht Mal Suri of Jalalpur Jattan and Bhai Pheru Dhari were acknowledged to be the Real Panthic Sevadaar and hence, Guru Sahib Ji Himself honoured them. He bestowed upon them The Siropa which is recognised as the Highest Form of honour prevailing in the Sikh Religion. The remnants who were perceived to be guilt-ridden for their prejudiced actions and atrocities were imposed Spartan punishments. Decisively, thence Guru Patshah Ji bequeathed His Hukum by avowing the underneath penned lines for the Samuh Akali Gur Khalsa Panth :

"From today, none of the Sikhs will connexon the Guru through Masand(s) and if someone bids his / her contributions through a Masand, it won't be acknowledged. People from all across the country (Sarbat Khalsa) have assembled in huge numbers. Tomorrow will be an auspicious moment in the whole of World's History".

On this very juncture, i.e., prior to a day of Khalsa Sirjana, Satguru Garib Niwaz, Sahib E Kamaal : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj voiced an utmost magnificent Bani which has been endorsed as “Chhand Chaka Bhagauti Ka” / “Sri Ugardanti” in Dasam Sri Guru Granth Sahib Ji Maharaj. In this Bani, Zahira Zahoor Guru Kalgidhar Dasven Patshah Ji has rendered His invocation at the consecrated feet of Akaal Purakh Sri Waheguru Ji for the Khalsa Sirjana which can be vividly elucidated from the underneath verses of this Celestial Bani :

ਸਕਲਜਗਤੀਖਾਲਸਾਪੰਥਗਾਨੈ ॥ ਜਗੀਪਰਮਪਿੰਦ੍ਰਿਕਤੁਰਕਦੁੰਦਗਾਨੈ ॥ ਕਰਪੁਖਾਲਸਾਪੰਥਤੀਸੁਰਪ੍ਰਦੇਸ ॥ ਜਗਪਿੰਘਸੰਪਦੇਪਰਪਨੀਲਭੇਸ ॥

In the afore cantos, Guru Maharaj is proffering His Ardaas to Parmatam for bestowing Fathomless Divine Kirpa upon the novel befalling Khalsa Panth, on whose valiant roar the righteousness / ethical virtues of Hind Desh will revive whilst the tyrannical invaders (Turk) will saunter to choose a narrow escape. May the grace befall upon the influx of Khalsa as Tisar Panth, the Saint Soldiers of which will be embellished in Blue Attire (Akali Nihang Fauj). Though generally addressed as Bani Sri Ugardanti, yet in Puraatan Hast Likhat Bir(s) of Dasam Sri Guru Granth Sahib Ji Maharaj / Pothi Sahiban / The Personal Nitnem Gutka Sahib of Guru Dasven Patshah Ji which was ultimately blessed upon by Him to Bhai Param Singh Ji (one of His contemporary Hazuri Sikh) as a moniker alike relic, where the name of the Bani appears as “Chhand Chaka Bhagauti Ka (Sri Mukhwaak P 10).

The afore fact can be corroborated with that of Sri Jap Nishan which later got proliferated as Sri Japji Sahib, a Bani present in Sarab Kala Bharpur : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj. Engrossing a whole of 6 Chhand with 22 Cantos in each, every solitary word of this Bani reflects the essence of Brahm Gyaan which only a Devout Adherent of Guru Sahib Ji can well apprehend. The significance of this Bani recounts the Ugar / Bir Rasi attributes of Akaal Purakh Sri Waheguru Ji which even tends to be a part other than that of Prem Rasi. As cited in Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Parmatam can take the form of a Mother to nourish the biospheric entities, whilst on the contrary can also manifest as Narsingh to protect Prahalad & slay any negative force which attempts to injure them. Hence, this Bani attempts to reflect His tremendous attributes.

The name Ugardanti refers to those facets of Sri Aad Shakti : Jagat Mata / Universal Mother which aims in wrecking down all pejorative thought processes / deeds of Her Children. Hence, corroborating this Bani with that of Devi Puja is highly profane & blasphemous as depicted vividly under the prior headings. The implications of various names as attributed to Parmatam in this Bani can be well scrutinized in the glossary bequeathed under the label of Sri Indrakhi Ashtottar. The Guru Pyari Saadh Sangat Ji must adhere and take into their cognizance that Sant Giani Gurbachchan Singh Ji Khalsa Bhindranwale, Sant Baba Mohan Singh Ji Kaladhari, Sant Baba Sahib Singh Ji Kaladhari, Sant Jarnail Singh Ji, Sant Baba Kartar Singh Ji Khalsa Bhindranwale, Sant Baba Chet Singh Ji (96 Crori) & countless Mahapurakh(s) used to do the Jaap of this Gurbani in consort to Sri Chandi Paath.

Legend prevails that the Mahapurakh(s) have bequeathed upon their Celestial Vachan upon Saadh Sangat Jio that the incessant recital of this Bani results in the eradication of all pervading prejudices in the surrounding aura. It is for these magnificent significances; this Bani also accounts to act as Manglacharan of Sri Shastar Naam Mala Puran and

hence used to get recited prior performing the Sampuran Paath of the Bani. I am wholeheartedly thankful to Param Sanmanyog Sachkhand Wasi Singh Sahib Giani Hardeep Singh Ji (Hazur Sahib)Param Sanmanyog Singh Sahib Bhai Kabaal Singh Ji (Hazur Sahib), Param Sanmanyog Singh Sahib Giani Laddu Singh Ji (Hazur Sahib) & Param Sanmanyog Singh Sahib Giani Sukhjeet Singh Ji Kanhaiya (Head Parcharak : Shiromani Panth Akali Buddha Dal) for being the torch bearers to proliferate this Bani in the Present Kalyugi Dark Age.

In the next dawn, not a solo discrete could respite the entire nocturnal, such was their excitement. Their hearts were jam-packed with anxiousness and enthusiasm heeding upon the words of Kalgidhar Patshah. The dawn put aside the dusky blanket and thus, the jiffy of waiting was concluded. The Amritvela was infused with the Kirtan of Asa di Vaar, followed by Shabad Kirtans with fusion of several musical instruments, namely Rabab, Taus, Pakhavaj and Jhajjar. Bhai Mani Ram Ji (later Bhai Mani Singh Ji) performed the elucidation of Gurbani Vichaar. The Sangat was in such a bliss, it seemed as if every single individual was ensuing to the state of Gurmukh from Manmukh. The peacocks danced spreading athwart their feathers. The butterflies and honey bees instead of amassing nectars from the flowers, danced to the rhythm of the Kirtan being performed. The flowers bloomed and were ready to shed all their petals at the Sacred Feet of Badshah Darvesh Shahi Shahenshah Guru Dasven Patshah Ji.

Perceiving such serenity and ecstasy of the aura, some brahmins initiated to assume that any Mahan Yagna is being organised by Guru Sahib Ji. Some brahmins presumed their fingers will remain guzzled in ghee as used to be in Baisakhi prior to this year, while some brahmins sank themselves in the ravenousness of the Langar being prepared. Pehli Patshah Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj had already fragmented the narrow-minded, superficial, and hypocritical shackles of the Brahmin Parampara. Instilling their mindsets with distress, they sauntered towards Kalgidhar Patshah Ji but were not paid any distinct importance. Hence, they commenced enunciating their antagonism. In order to put on profound impacts on the hearts of masses, Satguru Ji used to comment upon various human attributes and hypocrisy viz. indirect indications, i.e., either through jocularities or through weighty Divine Words. In such a manner, Hazur Sachey Patshah Ji sniggered and responded to the Brahmins by voicing the underneath penned lines with a majestic grin on His eternally resplendent & charismatic Elahi Sri Mukh,

“O erudite Pandits! I didn’t notice you.”

Post noting to such words of Dashmesh Pita, the brahmins still sustained to forcibly claim their rights. Amused by such attributes, Sri Guru Dasven Patshah Ji articulated thus :

“Only the one who has sacrificed his / her life for others and has sited his / her head on the palm to aid the deprived and meagre can prompt others to do the Seva. Forcing upon the caste system, you have ruled over the civilisation crossing all the limits of atrocities. Sri Guru Nanak Patshah Ji heeded to the hoar of deliverance and thus, liberated them from the chains of insincerity. Now to those you were apprehending as the subjugated slice of the social order have put on their heads on palm and have rehabilitated themselves as the real Sevadaar of the Panth. I have amalgamated all the tetra Varan of this civilization as one who will relentlessly recite “Sri Waheguru Naam” & subsequent valiantly for Sri Dharam Yudh.

Heeding to Guru Sahib Ji, the Brahmin started lamenting and departed. Sachey Patshah Sahib Sri Guru Gobind Singh Ji Maharaj then voiced the Savaiya which has been incorporated as Sri Khalsa Mahima (Patshahi 10) in Dasam Sri Guru Granth Sahib Ji Maharaj as cited underneath :

ੴ ਸ੍ਰੀਵਾਹਗੁਰੂਜੀਕੀਫਤੇ ॥ ਸ੍ਰੀਮੁਖਵਾਕਸ੍ਰੀਯਾਪਾਤਸਾਹੀ ੧੦॥
 ਜੋਕਿਛਲੇਖੁਲਿਖਿਓਥਿਧਨਸੇਈਪਾਯਤੁਮਿਸ੍ਰਸੁਮੰਕਨਿਵਾਰੇ ॥ ਮੇਰੋਕਛੁਅਪਰਾਧੁਨਹੀਗਯੋਯਾਦੇਭੁਲਿਨਹਕੋਪੁਚਿਤਾਰੇ ॥ ਬਾਗੋਨਿਹਾਲੀਪਠੈਹੋਆਜੁਭਲੇਖੁਅਕੋਨਹਠੈਸੀਅਧਾਰੇ ॥
 ਛਤ੍ਰੀਸਭੈਕ੍ਰਿਤਬਿੱਖਨਕੇਦਿਨਹੁਪੈਕਟਾਛਕ੍ਰਿਪਾਕੈਨਹਾਰੇ ॥੧॥ ਸ੍ਰੀਯਾ ॥ ਜੁੱਪਜਿਤੇਦਿਨਹੀਕੇਪ੍ਰਸਾਦਿਨਹੀਕੇਪ੍ਰਸਾਦਿਸੁਦਾਨਕਰੇ ॥
 ਅਘਅਉਘਟਰੇਦਿਨਹੀਕੇਪ੍ਰਸਾਦਿਨਹੀਕੀਕ੍ਰਿਪਾਛੁਨਿਧਾਮਭਰੇ ॥ ਦਿਨਹੀਕੇਪ੍ਰਸਾਦਿਸੁਭਾਦਿਅਲਈਦਿਨਹੀਕੀਕ੍ਰਿਪਾਮਭਸੁਭਰੇ ॥
 ਦਿਨਹੀਕੀਕ੍ਰਿਪਾਕੇਸਮੇਹਪੈਨਹੀਮੇਸ਼ਗਰੀਬਕਰੋਰਪਰੇ ॥੨॥ ਸ੍ਰੀਯਾ ॥ ਸੇਵਕਹੀਦਿਨਹੀਕੀਭਾਵਤਅਉਰਕੀਸੇਵਸੁਹਾਤਨਜੀਕੈ ॥
 ਦਾਨਦਯੋਦਿਨਹੀਕੇਭਲੇਅਰੁਆਨਕੇਦਾਨਨਲਾਗਤਨੀਕੈ ॥ ਆਗੈਛਲੇਦਿਨਹੀਕੇਦਯੋਜਗਮਿਸੁਅਉਰਦਯੋਸਭਫੀਕੈ ॥ ਮੇਰੁਹਮੀਤਨਤਮਨਤੋਸਰਲਉਪਨਹੀਸਭਹੀਦਿਨਹੀਕੈ ॥੩॥
 ਦੇਹਰਾ॥ ਚਟਪਟਾਇਚਿਤਮੀਜਰਜੋਤ੍ਰਿਣਜਯੋਕ੍ਰਿਪਤਹੋਇ ॥ ਖੋਜਰੋਜਕੋਪੇਤਲਗਿਦਯੋਮਿਸ੍ਰੁਰੋਇ ॥੪॥

(Dasam Sri Guru Granth Sahib Ji Maharaj)

Subsequent to this juncture, the Pandit(s) as well as few Sikhs from the Sangat probed Guru Patshah Ji regarding the Rehat for those endorsed as Khalsa in the newly manifested Panth. Heeding to these, Hazur Kalgidhar Sachey Patshah Ji recited the underneath verses which has been documented as Sri Sikhi Rehat / Nishan E Sikhi Bani in Sri Sangrur Waali Bir of Dasam Sri Guru Granth Sahib Ji Maharaj :

ੴ ਸ੍ਰੀਵਾਹਗੁਰੂਜੀਕੀਫਤਹ ॥ ਸਿਖੀਰਹਤਸ੍ਰੀਮੁਖਵਾਕਸ੍ਰੀਯਾਤਸਾਹੀ ੧੦॥
 ਨਿਸਾਨੇਸਿੱਖੀਪੰਜਹਰਫਅਸਤਕਾਛ ॥ ਹਰਗਜਨਬਾਸਦਅਜੀਪੰਜਮੁਆਛ ॥੧॥ ਕੜਾਕਾਰਦੇਕੱਛਕੰਧੀਬਦਾ ॥ ਬਿਲਾਕੇਸਹੇਚਅਸਤਜੁਮਲੇਨਿਸਾ ॥੨॥
 ਹਰਹਾਰਿਕਾਤਅਸਤਅਜੀਪੰਜਕਾਛ ॥ ਬਿਦਾਨੰਦਬਾਵਰਨਗੋਯਮਖਿਲਾਛ ॥੩॥ ਹੁੱਕਾਹਜਾਮਤਹਲਾਲੋਹਰਾਮ ॥ ਬਾਰੀਸੋਹਨਾਕਰਦਰੁਸਿਯਾਹਡਾਮ ॥੪॥੧॥

(Dasam Sri Guru Granth Sahib Ji Maharaj)

In the afore cited Sri Mukhwaak of Zahira Zahoor, Shamshir Pita, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj, Kalgidhar Sachey Patshah Ji has elucidated the Sangat by elucidating that the 5 Kakkar(s) commencing with the letter of K confers to the vital cyphers of a Khalsa. These includes Kada (Sarbloh Bangle), Karad (Kirpan), Kachera (Breeches) & Kesh (Unshorn Hair). With exception to these, one can at no time be a Pooran Gur Khalsa. Exempting the Kesh (Unshorn Hair), the enduring 4 Kakkar(s) behold no implication in the Panth and there must not prevail any lame excuse for absconding these penta cyphers. Shredding down any portion of the body's hair, smouldering of tobacco, consuming the Bismillah Ripened Meat (Halal) along with undergoing a state of adulteration presages to be the cardinal sins for a Gur Khalsa. Additionally, peroxidising any portion of the body's hair is equivalent to slandering one's own character and hence must be embargoed from the Khalsa Panth. This Gur Shabad confers to be an epitome of Gur Khalsa

Rehit Maryada which is yet on endurance and will persist eternally, i.e., in a state of Jugo Jug Atal. The significance of Kesh as deliberated by Shamshir Pita Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj in Ath Sri Khalsa Rehit / Nishan E Sikhi can be considered as an accumulation to the verses articulated by Parbrahm Sargun Saroopi : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj at Mecca Shariff which have been documented amidst the Elahi Pothi Sahib : Makkey Madiney Di Gosht penned by Sheikh Ghulam Ali Khan corresponding to the year 1748 A.D.

Amidst the cantos voiced as a retortion to the probes bequeathed upon Him by Qazi Ruqn Ud Din & Pir Baha Wadi, the Master voices that the factual divine Sunnat presage to be Kesh as conferred by Parmatam during birth. The Kesh connotes to be primordial Sunnat and those adorn it on cranium acquires either the gradation of a Rishi or of a Sayyid. Disloyal (Be-imaan) will be his / her identity at Khuda E Ghar who fails to preserve the intactness of Kesh. The Master thence finally proclaim that by trimming hairs, both Hindus & Muslims have ensued towards extinction of their crania, thus in a race to be accredited as Headless. The cantos are being affixed herewith :

ਜਦਾ ਬਨਾਨ ਕਸਾਹ ਸੂਰਾਸੀ ਸੁਨਿਤਰਬ ਦੀ ਮੋਇਆ ਲੈ ਆਇਆ ਨਾਲ ॥ ਜੇਰਖੇ ਮੋਇਆ ਨਤੀਖਾਸਾ ਬੰਦਾ ਭਾਲ ॥ ਅਵਲ ਸੁੰਨਤ ਮੋਇਆ ਸਿਰਪਰਬੇ ਕੋਇ ॥

ਪਾਵੇ ਮਹਾਤਬਾਸ ਦੀ ਬਡਾਰਖੀ ਸਰਹੋਇ ॥ ਮੋਇਆ ਸਿਰਪਾਉ ਖੁਦਾਇ ਦਾ ਲੈ ਆਇਆ ਬੰਦਾ ਨਾਲ ॥ ਨਾਨਕ ਆਖੇ ਪੀਰਸੀ ਫਿਰਲੈ ਜਾਇ ਨਾਲ ॥

ਫਿਰਗਇਆ ਦਰਗਾਹ ਵਿਚਿ ਅਕੋਰਖਿ ਨੀਮਾਨ ॥ ਸਾਬਤ ਸੂਰਤਰਬ ਦੀ ਭੰਨ ਬੇਈਮਾਨ ॥ ਆਖੀ ਨਾਨਕ ਸਾਹਸ ਸੁਣਹੁ ਬਹਾਵ ਦੀ ਪੀਰ ॥ ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੁਇ ਸਿਰਗੁੰਮਬੀਏ ਜੀਰਿ ॥

(ਸ਼ੇਖ਼ ਗੁਲਾਮ ਅਲੀ ਖਾਨ ਕ੍ਰਿਤ : ਮੱਕੇ ਮਦੀਨੇ ਦੀ ਗੋਸ਼ਟਿ (੧੭੪੮))

If scrutinized profoundly, it can hereby be evidenced that it was Zahar Peer : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj who had commenced the tradition of getting adorned with Panj Kakkar(s). Whilst Sri Guru Pehli Patshah Ji was in Odisha, the Benevolent Master had bestowed His Kada as a Blissful Moniker to the residents of Biranchipur (Balasore) where the Kirpa Sadka is yet being preserved at Odia Gurdwara Sri Kada Sahib Ji. Subsequently, when Sargun Saroopi Parbrahm : Sri Guru Pehli Patshah Ji stepped into the province of Bhadrak, the Master's Dumala was adorned with a Chakar and the Raja too bequeathed Him with Shastar(s) as a moniker of reverence which is yet being preserved at Takhat Sri Harimandir Ji Patna Sahib. The Gur Asthaan at Bhadrak has been entitled as Itihaasik Gurdwara Sri Sangat Sahib Ji. Additionally, in Kalam E Kamaal : Sarbloh Sri Guru Granth Sahib Ji Maharaj, Badshah Darvesh : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj has vividly depicted the essence of Sri Panj Kakkar(s). Murshid O Aalam deliberates comprehensively that these Kakkar(s) are crux of Akaali Huqum as inscribed beneath :

ਪਰਮਪੰਥਖਾਲਸਾ ਪ੍ਰਚਾਰਭਯੋਗਿ ਸੂਰਪੁੰਨਰੂਪਜਏਕਛਕ੍ਰਿਪਾਨਕੇਸਤ੍ਰਿੰਦ੍ਰਾਗੁਰਭਗਤਾਂਰਮਦਾਸਭਏ ॥ ਗੁਰਚੁਪਦੇਸ਼ਸਿਖਨਪ੍ਰਤਿਭਾਖਨਮੁਦ੍ਰਾਕੈਕਕੇਸਕ੍ਰਿਪਾਨੰ ॥

(Sarbloh Sri Guru Granth Sahib Ji Maharaj)

ਕਾਲਪੁਰਖਕੀਆਗਯਾਪਾਇਕੈਪ੍ਰਗਟਬਯੋਗੁਪ੍ਰਸੰਨਵਰਕੇ ॥ ਜਟਾਸੂਟਨਖਸਿਖਕਰਪਾਵਨਭਗਤਸੂਰਦ੍ਰੋਹੁਨਰਵਰਕੇ ॥੩੬੬॥

(Sarbloh Sri Guru Granth Sahib Ji Maharaj)

Apart from Sarbloh Sri Guru Granth Sahib Ji Maharaj, Daawar E Afaq : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj has also cited regarding the inferences of Sri Panj Kakkar(s) in His Kalam Krit : Sri Prem Sunmarag Granth (Patshahi 10). In the primordial chapter (Adhyay 1) of this Paawan Pavittar Granth Sahib Ji, Hazur Kalgidhar Sachey Patshah Ji pens that in the year 1699 (Bikrami Samvat 1756), He had established the Dharam Khalsa Panth and whosoever will come under its refuge by adorning themselves with Sri Panj Kakkar(s) will be bequeathed liberation and endowed with boundless ecstasy of Akaal's Ambrosia. However, those who refrain to be a part of this Akali Gur Khalsa Panth established by the Command of Supreme Formless will certainly be swallowed by the Dark Era of Kalyug at the soonest. For further scrutiny, one can glimpse upon the Hast Likhat Saroop(s) of this Celestial Patshahi 10 Granth Sahib Ji prevailing amidst the Nihang Sampradaya of Khalsa Panth which confers to be perpetual : Jugo Jug Atal.

Param Sanmanyog Bhai Har Singh Ji, the daily chronicle scribe of Sri Dasvin Akaal Nanak Jyot has deliberately documented every solitary instance of Sri Khalsa Sirjana being an eyewitness to this Celestial Juncture. Consorting Badshah Darvesh Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj, Bhai Har Singh Ji migrated to Sri Abchnagar Sahib Ji (Nanded) & breathed his last therein. His documented manuscript was preserved at Takhat Sachkhand Sri Hazur Abchnagar Sahib Ji bearing its label as Sri Guhaj Katha Pothe Sahib. This scripture was comprehensively scrutinized by Mahapurakh Singh Sahib Sant Giani Gurbachchan Singh Ji Khalsa Bhindranwale Ji corresponding to the year 1930. In his magnum opus, "Ath Sri Gurmukh Parkash Granth", Sant Ji has extensively quoted from this Pothe Sahib where one can get extensively illumined that Hazur Kalgidhar Sachey Patshah Ji has bestowed Sri Panj Kakkar(s) upon Khalsa Panth. Even the Gur Maryada of reciting the Dohra subsequent to Ardaas has been endorsed in thus Pothe.

Yet an additional contemporary eyewitness - Dasam Darbari Ratan : Kavi Sainapat Ji in his poetic treatise Sri Gur Shobha Granth has vividly depicted the annals pertaining to Sri Akali Gur Khalsa Pargaas amidst tierce chapters, viz. Adhyay 5, 6 & 7. Kavi Sainapat has expansively narrated the occurrence in which the Master conferred Sri Panj Kakkar upon His Sant Sipahi(s). Subsequently, Bhai Kesar Singh Ji Chhibber who was fortunate to be in the Master's Consort at Sri Abchnagar Sahib Ji (Nanded) has glided his pen on this subject which can be indubitably accessed in Dasvan Charan of his Canonical Oeuvre : Bansavalinama Sri Dason Patshaiyan Da. The readers must take into cognizance that Bhai Kesar Singh Ji Chhibber's Father : Bhai Sahib Bhai Gurbax Singh Ji Chhibber too was one of the Dasam Darbari Ratan who had zealously served as a consecrated inscriber in the Master's Court.

Innumerable tantamount eye documentaries can also be accessed in context of Sri Panj Kakkar bestowal in their literary records which can yet be accessed as the most evidential / authentic sources on Sri Gur Prawnait Panj Kakkar Maryada. These include : Bhai Jaita Ji / Bhai Jivan Singh Ji Krit Sri Guru Katha, Kalam E Goya Bhai Nand Lal Ji Krit Sakhi Rehit Ki, Panj Pyare Bhai Daya Singh Ji Krit Akali Gur Khalsa Rehit Nama, Munshi Sri Khuswaqt Rai Ji Krit Twarikh Sikhan Granth & Kavi Bhai Kankan Ji Krit Das Guru Katha, Bhatt Vahi Multani Sindhi & Pargana Jind, Bhai Kesar Singh Ji Chhibber Krit Bansavalinama Dason Patshaiyan, Bhai Mani Singh Ji Krit Shaheed Bilas, Bhai Koer Singh Ji & Bhai Sukha Singh Ji Krit Sri Gur Bilas Patshahi 10, Jathedar Baba Sumer Singh Ji Krit Sri Guru Pad Prem Parkash Granth, Jathedar Singh Sahib Baba Joginder Singh Ji Moni Sahib Ji Krit Sri Hazur Sahib Maryada Parbodh & Rehit Nama of Sri Dal Panth (Chakravarty Akali Nihang Fauj, Chalda Vahir 96 Crori, Panjva Takhat).

Synonymously, we can also pay a glance upon Kavi Churamani Bhai Sahib Bhai Santokh Ji Krit Sri Gur Partap Suraj Parkash Granth, Bhai Rattan Singh Ji Bhangoo Krit Sri Pracheen Panth Parkash Granth, Giani Gian Singh Ji Krit Sri Guru Panth Parkash Granth, Bhai Sahib Bhai Veer Singh Ji Krit Sri Kalgidhar Chamatkaar, Bhai Kahn Singh Ji Nabha Krit Mahankosh, Bhat Saroop Singh Ji Kaushik Krit Guru Kiyan Saakhiyan, Singh Sahib Giani Gurminder Singh Ji Nangli Sahib Krit Twarikh Nihang Singha & Sri Khalsa Panth Parkash, Professor Sahib Singh Ji Krit Sri Guru Gobind Singh Ji, Dr. Ganda Singh Ji & Principal Teja Singh Ji Krit A Short History of The Sikhs, Dr. Kamalroop Singh Ji Krit The Granth of Guru Gobind Singh Ji, Sachkhand Wasi Singh Sahib 15th Jathedar of Misl Shaheedan Tarna Dal (Sri Baba Bakala Sahib Ji) : Sant Baba Gajjan Singh Ji Krit Panth Khalsa Nitnem Gutka Sahib & Literatures published by Sri Dharam Dhujia Nirmal Akhara, Udasin Sampradaya & Takhat Sachkhand Sri Hazur Abchalnagar Sahib.

ਪਾਂਚਬਡੇਪ੍ਰਭਕੇਦਰਪੈਅਰਪਾਂਚਕਮਾਨਪੈਗੁਰਦਰਬਾਰੇ ॥ ਕ੍ਰਿਪਾਨਕੜਾਕੱਛਕੇਸਕੰਕਤਕਰਦੀਨਾਪੰਨਸਦੇਪਾਂਚਕਾਰੇ ॥
ਪਾਂਚਕਾਰਦੀਏਗੁਰਨੇਪੁੰਜਪਾਂਚਕਪਾਂਚਵਿਕਾਰਨਮਾਰੇ ॥ ਭੇਦਕੋਇਗੋਪਨਹੋਇਨਮਹਿਪ੍ਰਭਕੋਚੰਨ੍ਹਪਾਂਚਪ੍ਰਭੁਅਤਿਪਿਆਰੇ ॥੧੧੦॥

(ਸਵੈਯਾ : ਭਾਈ ਜੀਵਨ ਸਿੰਘ / ਭਾਈ ਜੈਤਾ ਜੀ : ਸ੍ਰੀ ਗੁਰੂ ਕਬਾ)

ਪਾਂਚਕਾਰਸੰਪੂਰਣਦੇਖਕੈਯਾਚਕਸਮਹਿਸੰਮੁਖਬੈਠੀਸੈ ॥ ਜਲੰਥਤਾਸੇਲੋਹਪਾਤਰਮਹਿਭਾਰੀਕੈਛਾਹਿਸੰਖਆਸਨਬੀਰਲਵੀਸੈ ॥
ਹਾਥਪ੍ਰਮਾਸਿੰਘਖਡਿਕਉਲੋਕਰਜਲੰਥਤਾਸੇਕਉਪ੍ਰਬਮਲੀਸੈ ॥ ਜਪੁਕੋਪਾਠਕਰਹਿਸੰਗਤਿਹਸਿਖਪਾਤਰਦ੍ਰੁਸਰਹਾਥਪੀਰਸੈ ॥੧੧੨॥

(ਸਵੈਯਾ : ਭਾਈ ਜੀਵਨ ਸਿੰਘ / ਭਾਈ ਜੈਤਾ ਜੀ : ਸ੍ਰੀ ਗੁਰੂ ਕਬਾ)

ਕਛਕੜਾਕਰਪਾਨਕੰਘਾਕੇਸਕੀਇਹਪੰਜਕਾਰੀਗਹਿਤਪਾਰੇਸਿਖ ਸੇਈ ॥

(ਭਾਈ ਚੰਪਾ ਸਿੰਘ ਜੀ : ਅਕਾਲੀ ਗੁਰ ਖਾਲਸਾ ਰਹਿਤਨਮਾ)

ਰੋਮਬਸੰਤਨਸੈਕ੍ਰਿਪਾਪਿੰਡਕਰਮਕੋਤਯਾਗ ॥ ਕਛਅਛਾਈਗਜਮਾਨਸਾਫਾਭੀਤੁਲਤਾਸ ॥ ਸਸਤ੍ਰਤਨਸੈਧਾਰੋਬਨਮਯਾਨਤੇਤੇਗਹਾਥਸੈ ਰਾਖੈ ॥

ਜਪੇਜਪਗੁਰਬਰਅਕਾਲਸਰਬਲੋਹਪਹਿਰਾਇ ॥ ਸਰਬਲੋਹਕੁਕਰਦਛੱਲਾਇ ॥

(ਪੰਜ ਪਿਆਰੇ ਭਾਈ ਦਯਾ ਸਿੰਘ ਜੀ : ਅਕਾਲੀ ਗੁਰ ਖਾਲਸਾ ਰਹਿਤਨਮਾ)

ਵਹਿਗੁਰੂਏਹੁਬਚਨਸੁਨਾਯਾ ॥ ਪੰਜਕਾਰਗਹਿਤਵਰਤਾਯਾ ॥ ਤੁਮੇਰਿਸੈਤੁਮਾਰਾਹੁਆ ॥ ਤੁਮਾਰਾਹਮਾਰਾਗੁਰਨਦੁਆ ॥੨੧੮॥

(ਦਸਮ ਦਰਬਾਰੀ ਰਤਨ : ਕਾਵਿ ਕੰਕਣ ਜੀ, ਸ੍ਰੀ ਦਸ ਗੁਰ ਕਬਾ)

ਸਸਤ੍ਰਮੇਲਗੁਰਸਬਦਸੋਕਛਕੇਸਨਸਦਪ੍ਰੇਮ ॥ ਕਰਦਰਾਖਨੀਪਿਓਟੇਤਸੈਨਕਬਹੀਨੇਮ ॥

(ਭਾਈ ਕੁਇਰ ਸਿੰਘ ਜੀ : ਗੁਰਬਲਾਸ ਪਾਤਸ਼ਾਹੀ ੧੦)

Sri Guru Gobind Singh Ji Maharaj, The Tenth Master conferred Khande Batey Di Pahul to Panj Sikh(s) on the very juncture of Baisakhi dating to Bikrami Samvat 1756 (1699 A.D.). Bhai Daya Raam Ji Sobti was the primordial to be initiated amidst Sri Khalsa Panth followed by tetra Gur Sikh(s) who ensued to proffer their heads in one call of Kalgidhar Sachey Patshah.

The Master embellished Himself as well as His Panj Pyare with Neela Baana, Shastar(s) & thus bestowed the Rehit Maryada of being perpetually adorned with Panj Kakkar(s) : Kesh, Kangha, Kara, Kirpan & Kachera. The Master further deliberated His Akali Fauj to refrain themselves from having any association with Kudi Maar, Dhirmaliye, Raam Rai & Meena(s). Their identity was thence presumed to be Natal at Sri Patna Sahib (Bihar) & Inhabitant of Sri Anandpur Sahib Ji (Punjab).

(Bhatt Vahi Multani Sindhi & Pargana Jind)

ਅਜਾਂ ਰੋਜ਼ ਸੁਨਾਰ ਬ ਸਿਕਸਤ, ਵ ਲਿਬਸ ਨੀਲਗ੍ਰੀ ਅਖਤਯਾਰ ਕਰਦ, ਵ ਸ਼ੈਵਰ ਆਹਨੀ ਗੁਜੀਦ, ਵ ਵਜਾਓ ਗੈਰ ਮੁਕੱਰਰ ਨਮੂਦ, ਨ ਦੇ ਸ਼ਮਸ਼ੀਰ ਬਰ ਕਮਰ ਬਸਤ,
ਖ ਕਾਰਦ ਵ ਚੱਕ੍ਰ ਵ ਤਪੱਸ਼ਾ ਵ ਕਮਾਣ ਵਗੈਰਾ ਹਰਬਾ ਹਾਇ ਆਹਨੀ ਬਰਖੁਦ ਆਵੇਖਤੀ ਵ ਦਸਤਾਰ ਬੁਕਦਰ ਯਕ ਦਸਤ ਦਰਾਜ਼ ਬਸਤਨ ਆਇਤ ਕਰਦ ।

(ਮੁਨਸ਼ੀ ਖੁਸ਼ਵਕਤ ਹਾਏ ਜੀ : ਤਵਾਰੀਖ ਸਿਖਾਂ (੧੮੧੧))

ਕੇਸਕੱਛਕਰਦਗੁਰੂਵੀਤੀਨਮੁਦ੍ਰਾਇਹਪਸਤੇਨਾਦੁਰਕਰੋਹਸਦਾਅੰਗਸੰਗਧਰਿ ॥੯॥

(ਕਈ ਚੁਤਾਮਣੀ ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ ਜੀ : ਰੁਤਿ ੩_ ਮੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ)

ਰਾਖਹੁਕੱਛਕੇਸਵ੍ਰਪਾਨ ॥ ਸਿੰਘਨਮਕੋਇਹੋਨਸਾਨ ॥ ਕੱਛਕ੍ਰਪਾਨਕੇਸਤੇਮੁੰਦਰੀ ॥ ਜੋਪਹਰੈਸੇਗੁਰਸਿੰਘਸੁੰਦਰੀ ॥

(ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਜੀ : ਮੀ ਪ੍ਰਚੀਨ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ)

ਪਾਦਨਕੋਨਿਜਅਭਿਸ਼ਿਤਾਉਸਿਰਦਸਤਾਰਬੰਧਾਯੇ ॥ ਕਰਦਪਰਾਇਸੁਕੰਘਾਸੀਸੀਕੀਕੱਛਸਿਨਾਇਬਨਾਯੇ ॥੩॥ ਮਧਯਭਾਗਕਰਸੂਰੋਕੇਸਨਖੜਗਜਨੇਉਪਾਯੇ ॥

ਕਮਰਕਸਾਇਕਰਵਾਹਗੁਰੂਉਚਾਰਯੇ ॥ ਪਠਯੋਪਾਠਜਪੁਜੀਅਰਜਪਜੀਅਪਸਵੈਯਾਅਨੰਦ ॥ ਅਮਿਤਕਉਤਿਅਰਅੰਮ੍ਰਿਤਬਾਰਅਜਰਜਰਨਜਗਾਨਦ ॥੪॥

ਤਾਂਛਿਨਪਰੋਸ਼ੀਮਤਿਗੁਰਗੁਰੂਅਕਾਲਅਨਾਮੀ ॥ ਆਦਿਜੁਗਾਦਿਸਚਸ਼੍ਰੀਨਾਨਕਅਸਪੁਜਸੋਤਪ੍ਰਕਾਸੀ ॥ ਧਾਰਹੁਪਗੁਰਸਿੰਘਅਨੁਪਮਕੱਛਕੇਸਕਰਪਾਨੀ ॥

ਦਰਸਨਦਯੋਦਯੋਅੰਮ੍ਰਿਤਕਰਅੰਮ੍ਰਿਤਮਾਰੰਗਪਾਨੀ ॥੫॥ ਤਾਤੇਗੁਰੁਖਾਲਸਾਮੀਗੁਰੂਅਪਖਾਲਸਾਗੁਰੂ ॥

(ਜਥੇਦਾਰ ਬਾਬਾ ਸੁਮੇਰ ਸਿੰਘ ਜੀ : ਮੀ ਗੁਰੁ ਪਦ ਪ੍ਰੇਮ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ)

श्री गुरु गोबिन्द सिंह जी ने : केश, कंघा, कृपाण, कड़ा तथा कछहरा - ये पाँचों ही हर समय धारण किये रहने का हमेशा के लिए आदेश दे दिया।

इन पाँचों ही वस्तुओं के नाम का पहला अक्षर " क " है। इसलिए सिख कौम की प्रतिदिन बोली में " पांच ककार " शब्द प्रसिद्ध हो गए।

(प्रोफेसर साहिब सिंह जी : जीवन वृत्तांत - श्री गुरु गोबिन्द सिंह जी)

ਨਿਹੰਗ ਸਿੰਘ ਕੇਸ, ਕ੍ਰਿਪਾਨ, ਕੜਾ, ਕੰਘਾ, ਕਛਿਹਰਾ ਏਹ ਪੰਜ ਕਕਾਰ ਮੰਨਦੇ ਹਨ ਅਤੇ ਕੇਸਾਂ ਦੀ ਹਿਫਾਜ਼ਤ ਲਈ ਕੇਸਰੀ ਹਰਦਮ ਸਰੀਰ ਦੇ ਨਾਲ ਰੱਖਦੇ ਹਨ, ਜਿਸਨੂੰ ਹਰਦਮ ਪਾਸ ਰੱਖਣ ਬਾਰੇ ਗੁਰਮਤਿਸ਼ਾਹਾਂ ਵਿਚ ਵੀ ਲਿਖਿਆ ਹੈ । ਬਾਕੀ ਕਕਾਰ ਕੇਸਾਂ ਨੂੰ ਹੀ ਮੰਨਦੇ ਹਨ, ਕਿਉਂਕਿ ਕਲਗੀਧਰ ਜੀ ਦਾ ਹੁਕਮ ਹੈ : ਯਸਾ

ਕੜਾਕਾਰਦੇਕੱਛਕੰਘੀਬਿਦਾ ॥ ਬਿਲਾਕੇਸਹੇਸਅਸਤਮੁਮਲੀਨਿਸ਼ਾਂ ॥

(ਗਿਆਨੀ ਗੁਰਵਿੰਦਰ ਸਿੰਘ ਜੀ ਨੰਗਲੀ : ਤਿਵਾਰੀਖਿ ਨਿਹੰਗ ਸਿੰਘਾਂ ਭਾਗ ੧)

ਗੁਰ ਇਤਿਹਾਸ ਉਪਰ ਸ਼ਰਧਾ ਰੱਖੇ ਤੇ ਸਦਾ ਪੰਜ ਕਕਾਰਾਂ (ਕੇਸ ਸਮੇਤ ਕੇਸਕੀ, ਕੰਘਾ, ਕਛਿਹਰਾ, ਕੜਾ ਤੇ ਕ੍ਰਿਪਾਨ) ਦਾ ਧਾਰਨੀ ਹੋਵੇ ।

(ਗਿਆਨੀ ਗੁਰਵਿੰਦਰ ਸਿੰਘ ਜੀ ਨੰਗਲੀ : ਖਾਲਸਾ ਪੰਥ ਪ੍ਰਕਾਸ਼)

The Sikh Tradition asserts that at the first initiation ceremony on Vaisakhi, the five Ks were to be adorned by the Khalsa. The five symbols are the Kesh - uncut hair, including a beard for men, as a symbol of God's creative power, Kangha - a wooden comb to properly groom the hair as a symbol of cleanliness, Kachhera - specially made cotton underwear as a reminder of the commitment to purity; Kara - steel bracelet worn on the hand, and the Kirpan - sword worn to stand for grace, truth, and justice.

(The Granth of Guru Gobind Singh : Dr. Kamalroop Singh & Dr. Gurinder Singh Mann)

Param Sanmanyog Sachkhand Wasi : Singh Sahib Giani Joginder Singh Ji Moni Sahib (Saabka Jathedar Sahib of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji, Nanded) in his celestially authored : Ath Sri Hazuri Maryada Parbodh Granth has vividly elucidated regarding the Amrit Sanchar & bestowal of Sri Panj Kakkar on Gur Khalsa Sant Sipahi by Gur Dasven Patshah Ji Himself corresponding to the year 1699 at Sri Anandpur Sahib. An all-engrossing Maryada of Amrit Sanchar, the Shabad Gurbani(s) to be recited and the significance of Panj Kakkar(s) have been comprehensively depicted by Singh Sahib Ji amidst triumvirate sections which can be indubitably discerned from Tatkhara of the Pothe Sahib itself. For further scrutinization, the readers may hereby refer to the Khalsa Sundar Gutka Pothe Sahib, Panth Khalsa Nitnem Gutka Sahib & Rehit Maryada Pothe Sahiban published under Misl Shaheedan Tarna Dal Sri Baba Bakala Sahib (Sri Amritsar Sahib) / Chakravarty Akali Nihang Fauj, Chalda Vahir : Shiromani Panth Akali Buddha Dal (96 Crori - Panjva Takhat) leafing to which one can grasp the kernel of Sri Khalsai Panj Kakkar(s).

Amidst all these afore cited superlatively significant Gurmat Literary Sources, one can not only acquire a substantial scrutiny upon Sri Panj Kakkar(s), but also can attain a comprehensive deliberation on the aspects of Singh / Kaur, Amrit Sanchar (Khande Batey Di Pahul) Bidhi & all those parameters on which the neo thinkers are probing in this contemporary era. Subsequent to a dialogue with Pandit Misr, a chronological sequence of events procured which I am hereby inscribing with much profundity and wide-ranging. The ongoing Shabad Kirtan Chowki was concluded, Bhai Mani Ram Ji (later Bhai Mani Singh Ji) had ended his Gurmat Katha Vichaar, the Brahmin(s) had kaput their conversation and the Gur Roopi Saadh Sangat was witnessing all the ongoings as a silent onlooker. Out of the blue to everyone's

conscience, Shamshir Pita Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj Sachey Patshah Ji stood up all of a sudden and uncovered the Divine Khanda (Siri Sahib) with His eyes apparent to be blood akin enflamed.

The hearts of the Sangat instilled midst ecstasy retoured to abrupt terror and astonishment. Bhai Mani Ram Ji's ceaseless voice was dumbstruck and the Brahmin(s) made up their minds to escape. Clenching the perpetually blistering Sri Siri Sahib Ji (Khanda / Shamshir) in His hands, Hazoor Sachey Patshah Ji sauntered a few steps ahead and probed the underneath cited lines to the reminiscent sedentary swarms of Sri Gur Roopi Saadh Sangat Ji :

" Is there anyone present here who can proffer me his/her crania ? "

No one had the courage to ensue for such an offering. The Master of Cosmos recurred His words for twice more and then stood one of the Guru's paramours : Bhai Daya Ram Ji, a resident of Lahore (Present Day Pakistan) & enunciated the beneath penned lines with unmatched implication of oceanic admiration & piousness :

"Shahi Shahenshah Guru Patshah Ji, I have even now devoted my life at Your Consecrated Feet. I offer you my head which is ever Yours. For You I have sustained and I will endure to bequeath all my Love at Your Celestial Feet by proffering my head".

Peer O Murshid Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj sauntered towards him, held his arm, and clutched him inside a minor marquee which was put up on a hill. The Sikh Intellectuals have documented this spot as Tambu Waali Pahari which is no longer existent. A few jiffies later, the Gur Roopi Saadh Sangat hearkened a thud sound which was suggestive that Bhai Daya Ram Ji has been beheaded. Hazur Kalgidhar Sachey Patshah Ji stepped out of the tent with His Siri Sahib dripped with lifeblood. Dasam Pita demanded the offering of four more heads which were propounded by Bhai Mokham Chand Ji of Dwarka (Gujrat), Bhai Himmat Rai Ji of Jagannath Puri (Odisha), Bhai Sahib Chand Ji of Bidar (Karnataka) and Bhai Dharam Das Ji of Hastinapur, present day Meerut (Uttar Pradesh). Every solitary jiffy, the Ubiquitous Master emanated out of the tent, His Khanda was perceived to be drenched with the body fluid. Subsequent to the demand of 5th Cranium, the Monarch of Ether stepped out of marquee with His 5 Pyare adorned with Neela Phulkari and Shastar(s), thus adorning them in Saroop of Sri Mahaakaal : Akali Nihang Singh which confers to be the pragmatic manifestation of Sri Akaal Purakh : The Awwal Elahi Divine Command.

Those present in the congregation were enchanted with their majestic appearance and got to discern that the Dasvin Akaal Nanak Jyot had performed Jhatka Partha of Penta Male Goats which thence got embarked under the label of Sri Jhatka Maryada and is yet on endurance in the contemporary epoch. Adhering to the Gur Khalsai Sikh Rehat Maryada pertaining to Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded), Chakravarty Akali Nihang Fauj : Chalda Vahir Shirromani Panth Akali Buddha Dal (96 Crori, Panjva Takhat) & Misl Shaheedan Tarna Dal (Sri Baba Bakala Sahib : Sri Amritsar Sahib), one can discern that prior performing the Jhatka Maryada, none is consented even to clinch the Paawan Pavittar Sri Nishan Sahib Ji. Amrit De Daate, Shastaran De Malik : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj then begun the Maryada of Khande Batey Di Pahul, for which even the Mother Nature was craving since the time immemorial. The Divine Command of Sri Waheguru Ji has now befallen and He Himself in His Sargun Form : Dasvin Guru Nanak has manifested to ferry the humanoids across creepy tornadoes of Gloomy Kalyug Era by imbuing them in the binary oceanic nectars of Bani & Baana / Shastar & Shaastar(s).

The Monarch of Ethers directed Bhai Chaupa Rai Ji to fetch water from Sutlej River and Bhai Diwan Dharam Chand Ji to get a Sarbaloh Baata and a Double Edged Khanda. Shahi Shahenshah Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj commanded the Penta Sikhs to get sedentary beside Him and post pouring the water into the Baata, Batashe (Sugar Crystals) were added to it by Mata Jito Ji (Jagat Mata Ajit Kaur Ji). While stirring the Nectar with Double Edged Khanda, few drops of it got tumbled upon ground. To everyone's bewilderment when deuce birds embraced the Gur Amrit Blobs, they were instilled with such vigour that they possessed their valour to confront with countless Hawks. Guru Patshah Ji rendered the Maryada of reciting Gur Shabad Bani from Chavar Takhat Dey Malik, Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj and Dasam Sri Guru Granth Sahib Ji Maharaj. Conclusively, when the Khande Batey Di Pahul (Amrit) was ready, Sachey Patshah, Amrit de Daate Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj insisted the congregation to call for Fateh and Jaikara. The Ranjit Nagara echoed and thence, performing Ardaas, the Master sprinkled penta drops of Amrit in the mouth, eyes & Kesh of His Panj Pyare(s).

Subsequently, Sahib E Kamaal Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj Himself took the Khalsai Ambrosia from the consecrated hands of Panj Pyare, the scenario of which was a pragmatic essence of Bhai Gurdas Singh Ji's Vaar : "*Aapae Gur - Chela*". Zahira Zahoor, Guru Pita Ji thence articulated,

"From this jiffy, these Penta Sikhs will be acknowledged as my Panj Pyare (5 Beloveds) and thus, will be their recognition as long as the Moon and the Sun persists. I hereby confer the power of all Panthak Decisions onto their hands. Whatsoever verdicts / edicts they dispense, that should be recognized as my ultimate decision for Gur Roopi Saadh Sangat."

Succeeding to these, thus approached Penta more Sikhs, namely Bhai Dewa Ram Ji, Bhai Ram Chand Ji, Bhai Tehal Das Ji, Bhai Isher Das Ji, and Bhai Fateh Chand Ji who earnestly appealed the Benevolent master for accepting their heads as well as a token of proffer at His Consecrated Feet. Guru Patshah Ji retorted,

"I had sought only 5 heads as my obligation. Though, you have voiced your enthusiasm, I will adorn you with the entitlement of Panj Muktey who will endure to liberate Khalsa Panth from the clutches of Tyrannies".

The Amrit Sanchar was further propagated when a Deca & One more Sikhs ensued for the same, the enlistment of which included Bhai Mani Singh Ji and his six sons namely, Bhai Chittar Singh Ji, Bhai Bachittar Singh Ji, Bhai Uday Singh Ji, Bhai Aneek Singh Ji, Bhai Ajaib Singh Ji, and Bhai Ajab Singh Ji. Bhai Chaupa Singh Ji, Bhai Dharam Singh Ji Chhibber, Bhai Aalam Singh Ji Nachanna and Bhai Gurbax Singh Ji (Progeny of Baba Buddha Ji) were further to get embraced midst Khalsa Panth. A further fillip was discerned when Amrit Sachar for 21 Additional Sikhs was shadowed by Bhai Rai Singh Ji Multani (Bhai Mani Singh Ji's Brother), Bhai Kirpa Singh Ji (Pandit Kirpa Ram Ji) and his household. Bhai Laal Singh Ji Pishuria, and also the sons of Baba Suraj Mall Ji were fortunate to be initiated into the enfolds of Khalsa Panth on this eve of Khalsa Sirjana Divas. Noteworthy was the stance when Gur Roopi Saadh Sangat Ji witnessed Chaar Shahebzade, Jagat Mata Gujar Kaur Ji, Jagat Mata Jito Ji & all-pervading amidst the Mehel of Guru Sahib Ji embraced Amrit & got themselves enfolded amidst Sri Akali Gur Khalsa Sant Sipahi Panth.

Daawar E Afaq Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj then commanded His Sant Sipahi Akali Gur Khalsa Fauj to terminate their independent surnames and suffix with Singh for Male whereas with Kaur for Female. The casteism, gotar and faiths prevailing earlier were all put to a culmination. The Sant Sipahi Fauj comprised humanoids

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from all the tetra Varan and thus, the Panth was entitled as Khalsa. Strict prohibitions from visiting tombs / qabar, proffering prayers at Mazhar / Masjid / Temples, Rendering love with another's wife, alcoholism & other errant habits. Hazur Sachey Patshah Ji has vibrantly depicted these Sakhi(s) in His Sri Mukhwaak Bani : Ath Sri Mool Mantar Khalse Jiu Ka where the Master acknowledges Bhai Sahib Bhai Daya Singh Ji to be embodiment of Luv (Son of Sri Raam Chandar Ji), Bhai Sahib Bhai Sahib Singh Ji as Bhagat Sain Ji, Bhai Sahib Bhai Himmat Singh Ji to be a Satyugi Changpak, Bhai Sahib Bhai Dharam Singh Ji as Bhagat Dhanna Ji & Bhai Sahib Bhai Mohkam Singh Ji as embodiment of Bhagat Naam Dev Ji who have descended in this cosmos to embrace Amrit & attain deliverance.

For subsequent profound scrutiny, one can glance upon the Magnum Opus alike composition emerged from the Pen of Guru Dasven Patshah Ji which can be entitled as, "Kalam E Kamaal : Sarbloh Sri Guru Granth Sahib Ji Maharaj" where Badshah Darvesh : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj has gaudily depicted the significant essence of Khalsa Panth underneath the labels of Sri Sarbloh Shabad Hazare (Sri Panth Parkash Patshahi 10), Sri Khalsa Mahima & Ath Sri Gur Gaddi Patshahi Dasak. In these Gur Shabad Bani(s) of Sri Sarbloh Maharaj, Faiz E Noor Guru Kalgidhar Sachey Patshah Ji has also expansively described about Panj Pyare Singh Sahiban, Panj Kakkar(s), Chaar Shahebzade & the bestowal of Eternal Gur Gaddi upon Sri Granth Sahib Ji, i.e., Chavar Takhat Dey Malik, Sarab Kala Bharpur, Jugo Jug Atal Jaagti Akaal Nanak Roopi Jyot : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Dasam Sri Guru Granth Sahib Ji Maharaj & Sarbloh Sri Guru Granth Sahib Ji Maharaj at Sri Abchalnagar Sahib Ji (Nanded).

In Zahira Zahoor : Sarbloh Sri Guru Granth Sahib Ji Maharaj, Satguru Dasven Patshah Ji pens that Parbrahm Parmeshar : Akaal Purakh Sri Waheguru Ji has Himself moulded the Khalsa Panth to carry on the Legacy of Dharam Yudh. Every solitary Sant Sipahi of this Panth is a Staunch Admirer, a Devout Soul & an Intellectual who can at best be demarcated as Raaj Jogeshwar who endures drenched in the essence of Raaj by being Shastar Dhari whilst that of Jogi by performing Daily Nitnem, Jaap & Simran. Sri Gur Khalsa is Suraj Banshi Khatri who is an adherent only of Parbrahm Parmeshar & considers His regal presence midst the Satguru Roopi Sri Shabad Gurbani / Dhur ki Bani. The Khalsa has been bequeathed upon the essence of being an ideal of Benefactor, Combatant & Monarch of all the Tierce World(s) who never ensues to pursue any conduct which stands contradictory to the Rehit Maryada. For beholding the superlative of all noble qualities, Sri Guru Khalsa Panth has been accredited to be the Supreme Most of all the Panth(s) prevailing in this cosmos and thus, momentarily Sri Gur Khalsa is Sargun Saroop of Nirgun Parmatam Saroopi.

There prevails not a solitary discrepancy midst Akaal & Khalsa as they have imbued themselves in the nectar alike oceanic wisdom of Sargun Saroopi Parbrahm, Gulrukh E Badshah : Pehli Patshah Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj. Khalsa has been embellished with highest of all the Ethical Values (Das (Deca) Grahi / Gunn (Virtues)) as pondered in Ved(s) : Empathy, Charity, Clemency, Refinement, Tranquillity, Piousness, Truth Seeker, Accomplisher of Liberation, Valiant & Enthusiast. It is therefore the Khalsa should be defined as an Antaryami Sant Sipahi. Sri Gur Khalsa Sant Sipahi has been framed to slay & eradicate the deca cardinal attributes prevailing in this cosmos, viz. Animosity, Suspiciousness, Arrogancy, Indolence, Niggardliness, Callousness, Imprudence, Misguidance, Mephitic & Exploitation. Though it seems, but not elementary to accomplish the designation of a Khalsa. Post getting initiated by Khande Batey Di Pahul (Amrit Sanchar / Ambrosial Nectar Initiation), the chosen ones get embellished with Panj Kakkar(s) : Kesh, Kangha, Kada, Kirpan & Kachera with their physique adorned with Nila Baana.

They imbibe midst themselves the Deca Vedic Noble Virtues & abdicate the Deca Cardinal Cosmic Attributes for which they are none other than the Virat Saroop of Nirankar Nirgun Parbrahm, i.e., Sri Akaal Purakh Waheguru Ji. As Krishna Ji elucidated Arjun and unveiled the celestial facts by reciting Bhagavat Geeta which in turn ignited the Aatam Gyan (The Wisdom of Quintessence), in the synonymous aspect, the annotation has been performed and thus the Bani “Ath Sri Bhagavat Geeta Bhakha Sri Gobind Singh Krit” has been composed. Deliberating every solitary implication of Bhagavat Geeta, the Khalsa has been instilled with the vital kernels of Sri Waheguru Ji. The Gur Pyareo Mahapurakh Sahiban & the Pooran Sant Sipahi(s) who have manifested from time to time in this ether define Sri Gur Khalsa as an epitome of Divinity, Sovereign of all-engrossing Solar System, Parbrahm Parmeshar itself, the chosen one of Sri Akaal Purakh, Treasure-trove of all Ethereal Prosperity, the one who Enlightens the Intrinsic Jyot, the one who rules in Heaven as well as on Earth by slaying the Tyrannies & above all, the Khalsa is beholder of Brahmanand (The Eternal Ecstasy). The subsequent cantos penned by Sri Guru Dasven Patshah Ji in Raag Punyaki, structurally arranged as Charpadd (Each Paraphrase encompassing 4 Stanzas) have been embarked as Khalse Da Ashtottar in accordance to Sampradaya Etymology where the significant magnificence & eminence of Sri Gur Khalsa have been comprehensively deliberated. Sri Guru Sahib Ji pens that Akali Gur Khalsa is His Saroop midst which He resides.

The Khalsa is the heart of Sri Guru and in it one can have the Darshan of Dasvin Sri Guru Nanak : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj. As Aalam E Raushan : Pehli Patshah, Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj fostered the Udasin, Nirmala & Shehajdhari Sampradaye, Miri Piri Dey Malik : Chhevin Patshah, Jagatguru Sahib Sri Guru Hargobind Patshah Ji Maharaj engendered Sri Dal Baba Bidhi Chand Sahib Ji, synonymously Peer O Murshid : Dasven Patshah Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj has framed the Neelambari Nihang Sampradaya. Sri Guru Khalsa Panth is akin to a magnificent tree whose every solitary branch confers to be entitled with the names of these Sampradaya. As it is proverbial in the Sampradaya of Sri Dal Baba Bidhi Chand Sahib Ji : “Bidhi Chand Chhina Guru ka Sina”, the same connotes for the whole of Sri Guru Khalsa Panth. Shahi Shahenshah Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj states that wherever a Khalsa remembers Him by conferring love imbued devotion, He will be by him at once as Khalsa presage to be the Majestic Throne of Sri Akaal.

Khalsa pertains to be the Cherished Divinity for Sri Guru Dasven Patshah Ji to whom He adores with all His Devoutness. Khalsa is the colossal hearty essence of Faiz E Noor : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj. Upon whom the Khalsa bequeaths clemency, Sri Guru Sahib Ji will proffer all His benevolence upon them but once the Khalsa embargoes someone, he / she will also be embargoed by Sri Guru Patshah Ji. Those who wish to glimpse upon the eternal ecstasy of Hazira Hazoor : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj, then they must serve Sri Guru Khalsa with all their heart for it is the Khalsa to whom the Dasvin Akaal Nanak Roopi Jyot acknowledges as His Parents & the symbolic moniker of contentment. Even it is Sri Guru Khalsa who happens to be the Guru’s Mittar Pyare (Cherished Crony), The Honour & Associate who substantially aids in Panthak Karaj. In the Chardikala of Sri Guru Khalsa resides the Chardikala of Zahira Zahoor : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj. Khalsa is the echelon, religion, eminence & glory of Sahib E Kamaal : Sri Guru Dasam Pita Ji from whose Divine Hands He Himself has got initiated with Khande Batey Di Pahul (Amrit : The Khalsai Nectar) and got recognized as Gur Khalsa.

Sri Guru Khalsa confers to be the Imperial Citadel for Sri Guru Dasven Patshah Ji & also the treasure drove of nutriments. If someone wishes to have a glimpse upon this Silo of Sri Guru Sahib Ji, it is must for he / say to have a sight

of Sri Guru Khalsa. The body, breathe, heart as well as the consecrated soul of Sri Guru Dasam Patshah Ji is inherent in Sri Guru Khalsa which has been bequeathed with the entitlements of Guru Parivaar & can ferry the whole of humanity across this horrendous ocean of Kalyug. Sri Guru Khalsa is supremely as well as exceedingly precious for Sarab Kala Bharpoor : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj than the Chaar Shahebzaade. It is for the Sri Guru Khalsa that the honour & reverence for Sri Guru Sahib Ji is prevailing all across the cosmos. The Monarch of Universe : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj states that He has manifested Himself in this Kalyug to emanate the Khalsa Panth who is rearing Him & presage to be His Dharam :: Karam. Sri Guru Khalsa is solely cognizant even with the divine intrinsic aspects of Sri Guru Sahib Ji & thus it has been crowned as Puran Satguru Saroop. Therefore, the Bani cites as Khalsa Mero Satgur Pura (Khalsa is the Flawless Epithet of Sri Satguru Parbrahm Saroopi).

It is Sri Guru Khalsa Panth who have rendered their fullest of all assistances to Sri Guru Patshah Ji amidst the juncture of combats. The wisdom, enlightenment as well as the caretaker for Dasvin Akaal Nanak Roopi Jyot on whom He Himself contemplates. The resplendent magnificence of Sri Guru Khalsa is akin to an incessant ocean which can neither be described with a solitary voice nor by countless Sheshnaag / Mata Saraswati. Aalam E Raushan : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj then avows that Parbrahm Sri Guru Nanak presage to be the witness for not a solitary falsified glory has been deliberated in this Bani which has been enunciated by Him. If the number of tongues analogous to the quantifiable estimation of androgenic hairs prevailing on the body is conferred, then also it won't be enough to sing the praises of Sri Guru Khalsa. The Khalsa prevails midst Sri Guru Sahib Ji as well as He Himself is dwelling amid Khalsa, hence there prevails not a solitary unanimity in them. Sri Guru Khalsa is the Fauj (Militia) of Nirgun Saroopi Parbrahm which has manifested under His Chardikala (Mauj). Wherever the soil caress Feet of Sri Guru Khalsa, that realm never faces deficit of prosperity & ecstasy (The realm of Khalsa Raaj).

It is for Sri Guru Khalsa that Sahib E Ikleel : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj has been booned with Monarchy, Provinces, Combat Faunae, Affluence, Chaar Shahebzaade, Companions, Militias, Wazir alike Kalam E Goya : Bhai Nand Laal Ji, Panj Pyare, Salaried Officials, Gurmukh Pyare(s) alike Bhai Sahib Bhai Mani Singh Ji Shaheed, Amar Shaheed : Baba Deep Singh Ji & a Domiciliary. The royal jewels as contributions encumbered upon mammoth(s), Patshahi, Physique, Heart, Love of Sikh(s) and the exemplifications of my opponents have all been showered on Sri Guru Dasven Patshah Ji because of Khalsa who is an entity of being Kirpavant. A solitary wish of Sri Guru Khalsa can embellish innumerable poor, oppressed & orphans with superlative of all greatness. The 16 Rituals to be performed midst a Worship, Methods of rendering Admiration, Performing Charan Seva, Revering the Isht & Imploring to get sedentary on the Throne of Divinity : all these pedigrees get fulfilled by rendering a hearty reverential Seva towards Sri Gur Khalsa which gets accredited at Darbar of Parbrahm Parmeshar. In this world and the world beyond, only the admiration of Khalsa is accepted in Sri Akaal's Citadel, not of any Demi Gods.

Rendering approbation to Khalsa and singing its Glories is synonymous to have words with Sri Guru Sahib Ji because the Khalsa Pujan is itself a Yog. Be it be attaining Fateh in a Combat / the eradication of anxiety, Sri Gur Khalsa will only be Meherban. Sahib E Ikleel : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj enunciates that Sri Guru Khalsa is His Cherished Divinity as well as His entity of admiration upon whom He Himself confers His contemplation & reverence. Sri Guru Khalsa endures in a state of being Jeev Mukht who is drenched in the nectar of Heavenly Ecstasy. Amid Sri Guru Khalsa, Sri Guru Dasven Patshah Ji as well as Parbrahm Parmeshar : Akaal Purakh Sri Waheguru Ji, there

prevails no variance. Sri Guru Khalsa has already discerned the sense of taste of Aatam Rass whose worship will ferry the humanity across the worldly ocean, thus getting ensued in the direction of Sachkhand. The Khalsa has emanated chronologically from the Tetra Bans : Bedi, Trehan, Bhalla & Sodhi and thus even transpires to be the sequential diversification of Jugo Jug Atal : Sri Akaal Nanak Jyot's Gur Gaddi (The Succession).

Sri Gur Khalsa has been booned with the Divine Essence of Naam (Sri Waheguru) who prevails midst all the Cosmical Creations and even in the Chakra (Energy Wheels) in consort to the Moniker alike physique (Chinh Tey Akaar). The Guru's Khalsa acts as a saviour for both be it be an ignorant / intellectual. The Consecrated Naam acts a boater to ferry the mankind across the Dreadful Kalyugi Ocean. Those who instil their immense faith upon Murshid E Aalam, Zahar Peer : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj are the Supremo midst all the Sikh(s) whose glimpse (Darshan) is considered to be Durlabh (Heavenly Treasured). Exchanging dialog with them is akin to having conversation with Akaal Purakh : Sri Waheguru Ji Himself. There prevails 9 Rass midst all the ethers : Shringaar, Bir, Shaant, Haasya, Bhayaanak, Kaarunya, Bibhaasta, Adbhuta & Raudra. Sri Waheguru Naam is a treasure drove which engrosses all these Rass midst it and hence, any hominoid who chants the Naam gets booned with the Paragon of Rass.

As the evolution of Sri Gur Khalsa has transpired with the recital of Naam. Therefore, if all the persisting jewels of this cosmos are amalgamated will find themselves ineligible to describe the greatness of Sri Gur Khalsa. The celestial essence of Tetra Padarath (Aspects) : Dharam Righteousness, Arth (Wealth), Kaam (Lust) & Moksh (Liberation) in consort to Chatur (Four) Mukti : Salokya (Desire to Reside at Sachkhand), Samipya (The Ultimate Heavenly Unison), Sarupya (Yearning to attain Sri Akaal's alluring sight) & Sayujya (in a race to acquire Non-Dualism) as well as the wisdom prevailing in Tetrad Ved(s) can be attained by singing praises of Sri Gur Khalsa. Even the quatern Lok Paal (Directional Shields) : Indar Devta in East, Yam Raaj in South, Varun Devta in West & Kuber Devta in North are humming the incessant splendours of Sri Gur Khalsa. The Darshan of Sri Gur Khalsa bequeaths upon a hominoid with all the sanctifications of attaining Parmatam for which one goes strenuous penances for ages and proffers Tetrad Phal (Fruits) : Nariyal (Coconut), Amb (Mango), Ber (Berry) & Kela (Banana) w.r.t. Sanatan Dharam.

The saint(s), guru(s) & embodiments who had descended priorly though with the Celestial Command (Huqum) of Parmeshar Akaal Purakh (Sri Waheguru Sachey Patshah Ji), forgot to discern & propagate His Divine Naam (Name) & Doctrines (Gurmat). Hence, they proliferated their self-styled ideologies for which Parmatam Parbrahm Himself took His Sargun Saroop as Sri Guru Nanak Dev Ji and got manifested in this Universe. Hence, Sri Guru Nanak Dev Ji is Himself the Parbrahm Parmeshar. Thence, Sri Guru Pehli Patshah Ji Himself got emanated as Dujee Patshah : Sri Guru Angad Dev Ji Maharaj and ferried the mankind through the Kalyugi Ocean with the essence of Naam. Subsequently manifested Sri Guru Amar Daas Ji as Param Purush whose glories presage to be incessant and thence Sri Guru Ram Daas Ji : the unveiled Divine Saroop of Achal (Steady) & Amar (Deathless) who bequeathed the boon of Amrit Sarovar for the human race. Panjve Patshah : Sri Guru Arjan Dev Ji Maharaj bestowed the Shabad Jahaz (Aad Sri Guru Granth Sahib Ji Maharaj) & thus liberated the hominids from pejorative shackles. Additionally, Chhevin Satvey & Athwey Patshah Ji are godly epithets of Endless Implications as well as utmost tangible Maryada Purushottam.

Sri Guru Tegh Bahadur Sahib Ji is the Punya (Divine) Saroop of Parbrahm Parmeshar who can be embarked with the accreditations of Akhand (The Imperishable) & Ajay (The Unsurmountable). Whenever the Tyrannical Epithets

tried to impose their tyrannies upon Worldly Beings, Akaal Purakh : Sri Waheguru Ji who endures beyond the Age Concept manifests incessantly for rescuing the Biotics of Trey Lok : Dev Lok, Bhu Lok & Pitru Lok. Synonymously, Parbrahm in His Sargun Saroop descended on this Earth Plane as Sri Guru Tegh Bahadur Sahib Ji who unshackled the Religious Freedom as well as Mystical Monikers of Hindu(s) from the autocratic clinches of Asur (Turk(s)). Attaining Shahadat / Qurbani (Martyrdom), Sri Guru Nauvey Patshah Ji has preserved the Supreme Dignity of Dharam (Righteousness) by establishing the Right to Freedom of Religion & Consciousness. The Gur Gaddi Theology thus ensued further and 11th Gur Gaddi got bequeathed upon Sri Gur Khalsa Panth whilst the 12th Gur Gaddi was bestowed upon Trey Gur Darbar : Jagatguru Sri Aad, Dasam and Sarbloh Granth Sahib Ji Maharaj.

The destination where all these Sakhi(s) transpired connotes to be the exact realm where contemporarily stands Takhat Sachkhand Sri Keshgarh Sahib Ji on the banks of Sutlej River. Formerly acknowledged as Quila Keshgarh, the Puraatan Edifice had the Trey Darbar Pargaas of Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Dasam Sri Guru Granth Sahib Ji Maharaj as well as Sarbloh Sri Guru Granth Sahib Ji Maharaj along with Shastar(s) of Guru Kalgidhar Sachey Patshah Ji. The extant structure was assembled under the supervision of Sardar Hari Singh Ji Kaharpuri during 1936-1944. However, the wall engravings as well as the inner sanctum sanctorum where the Shastar(s) of Guru Patshah Ji are preserved is prevailing hitherto intact as it presaged to be erstwhile prettification. Unfortunately, the Pargaas of Dasam Maharaj as well as Sarbloh Maharaj has been embargoed from this Gur Asthaan, yet the Maryada of Trey Darbar Pargaas is prevailing at Gurdwara Sri Shahidi Bagh Sahib Ji (Bunga Nihang Singha Akali) which is stationed just alongside to Paawan Pavittar Takhat Sachkhand Quila Sri Keshgarh Sahib Ji (Sri Anandpur Sahib).

Till date, one who pays obeisance at this Divine Takhat Sahib can glimpse upon the Khanda of Guru Dasven Patshah Ji on which cantos from Sri Akaal Ustat Sahib (Patshahi 10), the substantially embellished curtains on which the verses from Sri Bachittar Natak Sahib (Patshahi 10) has been engraved & Guru Kalgidhar Patshah Ji's own Handwritten Manuscript of Ath Sri Pakhyan Charitar Granth Likhyate (Patshahi 10). It is also noteworthy to take into cognizance that few relics of Guru Sahib Ji were annexed & carried to England by British Imperial Forces from this Takhat Sahib. Years surpassed and in the year 1966 which commemorated Tierce Century Parkash Gur Purab of Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj, these relics got reinstalled once more at Sri Takhat Sahib. Hence, if the whole engrossing remnants of Aalam E Raushan Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj present in Takhat Sachkhand Quila Sri Keshgarh Sahib Ji are characterized, then they can be conscripted in the underneath leitmotif :

1. *The historic Khanda associated with the first Amrit initiation at Vaisakhi 1699.*
2. *Karpa Barcha Shastar of Guru Dasam Patshah Ji which when hit on ground upsurged Sweetened Water.*
3. *The Nagni of Kalgidhar Patshah Ji bestowed upon Bhai Bachittar Singh Ji to chase off the inebriated mammoth.*
4. *The Saif of Ali Caliph (Son-in-law of Hazrat Muhammad) proffered to Guru Sahib Ji by Badshah Bahadur Shah.*
5. *A Muzzle Loading Musket presented to Shamshir Pita Guru Dasam Patshah Ji by a Lahori Sikh.*
6. *A Kataar & Golden Chakkar of Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj*
7. *Shamshir E Tegha of Daawar E Afaq : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj.*
8. *Vada & Chhota Barcha of Badshah E Gulrukh : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj.*
9. *Dah E Ahini of Shahi Shahenshah : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj.*
10. *Dhaal of Guru Sahib Ji prepared from the membranous layer of Hippopotamus.*



**The historic Khanda associated with the First Amrit
Initiation (Sanchar) on Vaisakhi 1699.**



**Karpa Barcha Shastar of Guru Dasam Patshah Ji which
when hit on ground upsurged Sweetened Water.**



The Nagni of Kalgidhar Patshah Ji bestowed upon Bhai Bachittar Singh Ji to chase off the inebriated mammoth.



**The Saif of Ali Caliph (Son-in-law of Hazrat Muhammad)
proffered to Guru Sahib Ji by Badshah Bahadur Shah.**



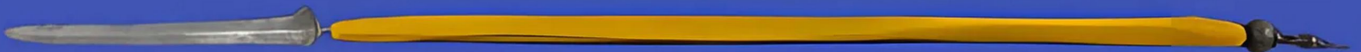
**A Muzzle Loading Musket presented to Shamshir Pita
Guru Dasam Patshah Ji by a Lahori Sikh.**



**A Katar & Golden Chakkar of Jagatguru Sahib
Sri Guru Gobind Singh Ji Maharaj.**



**Shamshir E Tegha of Daawar E Afaq : Jagatguru Sahib
Sri Guru Gobind Singh Ji Maharaj.**



**Vada & Chhota Barcha of Badshah E Gulrukh :
Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj.**



**Dah E Ahini of Shahi Shahenshah : Jagatguru Sahib Sri
Guru Gobind Singh Ji Maharaj.**



Dhaal of Guru Sahib Ji prepared from the membranous layer of Hippopotamus.



Born on 1st of June 1998, Sri Abinash Mahapatra w.r.t. year 1998, Revered Sri Abinash Mahapatra Ji is a Holder of Master's Degree in Life Sciences & has been accounted be an Eminent Sikh History Scholar whose Dastaar Bandhi has been performed by Hon. Head Granthi of Sachkhand Sri Harimandir Sahib Ji (Sri Amritsar Sahib Ji), Hon. Jathedar Sahib & Akali Nihang Singh Sahiban of Sri Misl Shaheedan Tarna Dal (Sri Baba Bakala Sahib) : Sri Amritsar Sahib Ji. Presently, he is the Hon. President of Punjabi Global Foundation (Odisha Chapter) & has authored 38 Books on Sikh History till date. His authored books have been prefaced & released by Hon. Panth Patshah : Jathedar Sahib of Shiromani Panth Akali Buddha Dal (96 Crori Panjva Takhat), Hon. Head Granthi of Sachkhand Sri Harimandir Sahib Ji (Sri Amritsar Sahib Ji), Scholars of Sri Misl Shaheedan Tarna Dal (Sri Baba Bakala Sahib), Hon. Jathedar of Sri Akaal Takhat Sahib Ji, Hon. Jathedar Sahib & Singh Sahiban of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded), Dal Baba Bidhi Chand Sahib Ji, Hon. Jathedar Sahib of Takhat Sri Harimandir Ji Patna Sahib, Hon. Officials of Dharam Parchar Committee : Shiromani Gurdwara Parbandhak Committee (S.G.P.C., Sri Amritsar Sahib), Hon. Chief Minister of Odisha,

His Excellency : The Hon. Governor of Odisha, Ms. Kiran Bedi, Sri Amitabh Bachchan Ji, Mrs. Hema Malini Ji & Innumerable State as well as Central Govt. Hon. Dignitaries. His works on Regional Sikh History, Sri Khalsa Sirjana, Sri Dasam Bani & Sri Sarbloh Bani are immensely matchless which have exhumed the lost annals masked since ages. Thus, they can be termed as Epitome of Renaissance for Sampradayi Gur Khalsai Parchar Lehar. Myriads of his writing have got published in countless protuberant periodicals of the globe and have been widely recognized in International Level. His ongoing projects : Har Ghar Sri Dasam Bani, Dastan E Odia Sikh Baradari & Kayam E Khalsa Raaj are almost on a stage of accomplishment. They are being anticipated to transpire as a boon for the Samuh Sri Gur Khalsa Panth midst 555th Parkash Gur Purab of Pehli Patshah : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj & 325th Sri Khalsa Sirjana Divas which will be commemorated in the year 2024. Apart from being a Scholar in Sikh History, Sri Mahapatra Ji is an eminent musician as well who has meritoriously pursued dual degrees in Hindustani Shastriya Sangeet : Sangeet Alankaar & Sangeet Vishaarad from Pracheen Kala Kendra (Chandigarh) & Akhil Bhartiya Gandharv Mahavidyalaya (Mumbai). He has also been accredited for twice as best student of his Musical Institution & has successfully accomplished his training as a Distinguished Scholar at Centre for Cultural Resources & Training (C.C.R.T.), Ministry of Culture (Govt. of India). Recently, the Hon. Assistant Director of this organization has recently appointed Sri Abinash Mahapatra Ji as a Scholar to work on Project : Azadi ka Amrit Mahotsav (75 Years of Indian Independence) for the District of Balasore (Odisha). The subsequent folios will deliberately reflect upon the sacred activities which Sri Mahapatra Ji has performed and is yet looking forward to execute more such Panthak Endeavours. The book in hand authored by Sri Mahapatra Ji : An Account of Baisakhi (The Khalsa Sirjana Divas of 1699) is a worth reliable and well explored documentary which accounts to be the first ever source to be authenticated & prefaced by Hon. Panth Patshah : Jathedar Sahib of Shiromani Panth Akali Buddha Dal (96 Crori Panjva Takhat). The scholarly pursuits of the author can be witnessed from the no. of references he has cited in this masterpiece which can be considered as a blessing in disguise amid the ongoing celebrations of 325th Sri Khalsa Sirjana Divas.



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